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circumcision and the law and against the gospel and the apostle. A good case is made out for the main proposition, although the subordinate contentions are not always well supported.

WEISS, JOHANNES. *Synoptische Tafeln zu den drei älteren Evangelien*. Göttingen: Vandenhoeck und Ruprecht, 1913. 16 pages. M. 0.50.

As a supplement to his very popular commentary on the New Testament, Johannes Weiss has recently issued an analysis of the synoptic material. The Markan source appears in black, the Q material in red, the matter peculiar to Matthew in brown, the matter peculiar to Luke in green. Each pericope has a twofold designation, the heavy number denoting the synoptic section, the light number the gospel division. As the gospels are outlined *in extenso*, a glance suffices to locate the section synoptically without dislocating the passage from its gospel environment. In general Huck's *Synopse* is followed, and thus this analysis may be used in connection with the complete material as there arranged. A parenthesis notes the corresponding passage from Q found in the other gospel. Of course such an arrangement as this cannot possibly call attention to all the niceties of the complicated synoptic problem, but as a serviceable guide to the more general dependence of synoptic material, this outline will help meet the average need.

SCHLATTER, A. *Das Alte Testament in der johannischen Apokalypse*. (Beiträge zur Förderung christlicher Theologie, 16. Jahrgang, Heft 6.) Gütersloh: Bertelsmann, 1912. 108 pages. M. 3.

A by-product of the criticism directed against the author's attempt in his *New Testament Theology* to refer all the New Testament writings appearing under the name of John to the disciple of Jesus.

The New Testament apocalypse is viewed as an interpretation and development of Old Testament prophecy. While it accepts the Haggadan as divine revelation there is not a single word in Revelation which may be traced to the Halachah. This is the difference between Revelation and Jewish apocalypticism. Moreover, the Jewish apocalypses are not Christian. Hence there is no immediate connection between Revelation and Jewish apocalypses. The search for the sources of Revelation should be abandoned. The New Testament apocalypse was composed by a Palestinian, a leader of the church of Asia, the author of the Fourth Gospel.

The study contains some valuable rabbinical citations of the second and third centuries of our era. It is deficient in method and conspicuous for inference. It will require another mode of investigation and the accumulation of different evidence to compel us to divorce the New Testament apocalypse from Jewish apocalypticism.

HOLDSWORTH, WILLIAM WEST. *Gospel Origins*. A Study in the Synoptic Problem. New York: Scribner, 1913. xiv+210 pages. \$0.75.

This brief study has the merit of summarizing with care some of the discussions of the synoptic problem in Germany, England, and America. It rightly rejects the theory of a "purely oral tradition as the basis of the three gospels." It objects to the existing confusion regarding the employment of the symbol Q, advocating its limitation to a "far more simple and elementary source than one which by adding narrative to logia would partake of the character of a gospel." The symbols Q (L) and (M) are

suggested to mark the difference between the discourse sources used respectively by Luke and Matthew.

The principal contribution the author desires to make to the discussion of the problem is to resuscitate Wright's theory of a proto-Mark, a deutero-Mark, and a trito-Mark, with this exception, that the differentiation is applied to documents rather than to oral tradition. The various traditional dates assigned to the composition of the Second Gospel are regarded as due to the fact that Eusebius, Irenaeus, *et al.*, used different editions of Mark. Proto-Mark was born at Caesarea and appears in our Luke; deutero-Mark was born at Alexandria and appears in our Matthew; trito-Mark was born at Rome and is our canonical Mark. *Das mag glauben wer glauben kann.*

MAYER, HANS HELMUT. *Über die Pastoralbriefe.* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments. Neue Folge, 3. Heft.) Göttingen: Vandenhoeck und Ruprecht, 1913. 89 pages.

Mayer has assembled a series of investigations concerned with the various problems of the Pastoral Epistles: their philology, authorship, the organization of the church, asceticism, relation to the *Acta Pauli et Theclae*, the so-called second imprisonment of Paul, supplement dealing with $\pi\tau\sigma\tau\delta\circ\lambda\delta\gamma\sigma$, epistolary form, etc., and the dependence of the Syriac *Didaskalia* upon the Pastorals. The treatment is very compact and terse.

The style of the Pastorals indicates an author or authors of some culture. Although data pointing to composite authorship are discovered, the unity of the Pastorals is with some hesitancy accepted. The Epistles provide valuable material for the history of the development of the organization of the church. They owe their existence to the desire to record and establish as normative the practice of the church in Asia Minor. They recognize only bishops and deacons as officers of the church. While the former were always selected from approved older Christians the latter might be younger men. The teaching function did not attach to the office of bishop. There is no indication in this literature of the existence of a monarchical episcopate. The activity of the bishop consisted in the administration of the Eucharist and of the sacrificial gifts. There is as yet no office of deaconess. Both gnostic and ascetic tendencies appearing among the heretics are opposed. The Pastorals are held to oppose tendencies present in the *Acts of Paul and Thecla*, but it is not certain whether the author of *I Timothy* has the *Acts* in view in his polemic. Only *II Timothy* implies and describes an imprisoned Paul. But the passage in 4:16 ff. is interpreted of two apologies within the same imprisonment. The general conclusion arrived at is that there is no evidence in favor of a second imprisonment of Paul in Rome. The tradition of the second imprisonment resulted from the attempt to harmonize the journeys of the apostle referred to in our *Book of Acts* with those narrated in the *Acts of Paul*.

TURNER, CUTHBERT HAMILTON. *Ecclesiae occidentalis monumenta iuris antiquissima.* Oxford: Clarendon Press, 1913. Tom. I, Pars i, Fasc. ii, 16s. net; Tom. II, Pars ii, 21s. net.

This is the fourth publication in the treasury of sources of canon law upon which Mr. Turner has been occupied for over fifteen years. It is by far the most elaborate enterprise in early ecclesiastical history now in process of completion by an English-speaking scholar. The editor is well known as an erudite student of early church history, in the field of which he has published a volume on the *Use of Creeds in the Early*